

Ethics in business: Political climate and the survival of business in Nigeria

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Abstract

The study examines ethics in business, political climate and the survival of business in Nigeria. Secondary sources of data were used as veritable tools for its analysis. Findings revealed that a society that is not politically secured like Nigeria will not guarantee business survival. The study is anchored on the Global Systems Theory. The gap of the study is that there is a nexus between business survival and security and the latter should be prioritized if the first is to be achieved. The study concludes that ethics is a concern for ideal standards of human conduct and the fundamental values of man and business are incorporated here. The study recommends that for business to succeed in Nigeria and attracting both local and foreign investors, her political climate that is riddled with violent extremism, banditry, kidnapping, armed robbery, corruption, boko haram and militancy, epileptic power supply, unfavorable exchange rate etc. should give way so that business objective will be realized in the best interest of all Nigerians.

Key words: Ethic, Business, Politics, Climate, Survivability.

Introduction

Ethics is a concern for ideal standard of human conduct. Most people are constantly engaged in the ethical activity of questioning the correctness of social norms, the right and wrongs of society and the fundamental values of man. Nigerians are not merely concerned but intensely obsessed with the rights and wrongs of business which is subject to persistent criticisms, especially at the level of political power holders whose business involvements is generally regarded as theft. This turbulent public conscience and hostility threaten the legitimacy of the state which is founded on business and in response to the



threat, the power-holders engage in periodical ethical cleaning – up exercises (Heinecke, 1985)¹

Each new government tries to win public support by solemnly vowing to rig the body politic of corrupt business practices and put in place international best practices and install fresh and pure ethics. The Corrupt Practice Investigation Bureau, the Public Complaints Commissions, the Code of Conduct Bureau, the National Ethics and Pledge, official probes and commissions of enquiring are all reactions to the politically destabilizing threat of unethical behavior. But still most people reject Nigeria's ruling values and the country is in an ethical turmoil.

It is true to all intents and purposes and there is no vestige of doubt that it is only a politically stable society that will promote business because both petty-business men, tycoons, local and foreign investors will definitely not invest their monies in an environment riddled with crisis, in security, chaos, insurgency, kidnapping, banditry, violent extremism weak political institution, corruption, hunger and other social vices inimical to the survival, growth and progress of business as is the case in Nigeria today (Heinecke, 1985)².

Objectives of the Study

The study is predicated on the following research objectives:

1. Examine ethics in business, its political climate and the survival of business in Nigeria
2. Determine how a politically stable society can promote business transaction in Nigeria

Identify ethics that can guarantee business survival or grinding it to a halt

Methodology

The study made use of secondary sources of data as veritable tools for analyzing ethics in business its political climate and the survival of a business in Nigeria. The choice of this methodology was informed by its outstanding qualities and expert submissions that enhance efforts of findings and obtaining understanding of people's opinions and beliefs about the importance of business to wealth creation, economic growths and general development of a society. This methodology helps us to understand in the broadest possible form, not just the product of scientific inquiry but the process itself because it outlines the step-by-step details of the procedures followed in carrying out the study. It also avail renders the opportunity of assessing the views of authorities cited in the literature review. Data for the study were gathered from internet, journals, magazines, newspapers, dictionaries, periodical, published article, encyclopedias, quoted speeches, workshop and seminar papers as well as textbooks.

¹ Heinecke, B (1985) Ethics in Business and the Survival of Business in Nigeria, Zaria, ABU Press.

² Ibid.

Theoretical Framework

The framework of analysis of this study is the Global Systems Theory. The theory is based on the concept of transnational practice that cuts across state boundaries but do not necessarily originate with the state agencies or actors. Fisher (2012)³ asserts that such practices operate in three spheres: The economic, the political and the cultural–ideological spheres. The building blocks of the theory are the transnational corporations. In economic sphere, the global capitalist system offers a limited space to to business men and women. The workers, the direct producers of goods and the wage earning masses in most countries but a wider space services have occupational choices that are generally free within the range offered by the class structure in national capitalism. According to this theory, the point of economic activity for ordinary members of the global capitalist system is to provide the resources for consumption, while the point of political activity is to ensure that the environment is safe for such production. The rationale for the adoption of the theory is that it helps us to understand that there is a nexus between security, production, consumption and business survival and none can be divorced from each other neither will anyone function without the other.

Conceptual Clarifications

Three key concepts in the topic require theoretical appreciation to define parameters with which the chosen variables are identified. Their definitions will shade light, ease understanding and do away with any form of ambiguity. These are ethics, politics and business. Ethics is a concern for ideal of human conduct. Most people are constantly engaged in the ethical activity of questioning the correctness of social norms, the rights and wrongs of society and the fundamental values of man (it also refers to the moral principles that control or influence a person's behavior such as professional, business, or medical ethics. It is equally connected with beliefs and principles about what is right or wrong (Langton, 1970)⁴

Politics according to Marx (1846)⁵ is class struggle. Merki (1969)⁶ defines politics as the quest for power, order and justice. Easton (1958)⁷ posits that politics is the authoritative allocation of values. Bhulm (1905)⁸ conceives politics as a social process characterized by activity involving rivalry and cooperation in the exercise of power and culminating in the making of decisions for a group. The scope of this definition is not only wide but it explains that politics involves people relationship or has something to do with conflict situation.

³ Fisher, R. (2012) *the Power of Transnational Corporations*, New York, Macmillan Group

⁴ Langton, O. (1970) *Ethics in Business and Political Climate*, New York, Macmillan

⁵ Marx .K. (1846) *on Colonialism and Modernization* New York, Double Dary Anchor

⁶ Merki, T. (1969) *Introduction to Political Science* New York, Nok Publishers

⁷ Easton, D. (1965) *A system Analysis of PoliticalLife*, New York, Wiley

⁸ Bhulm, M.K. (1905) *an Introduction to Government*: New York, Macmillan

Business is a complex network of organizations extending across national boundaries, combining raw materials, machinery and labour in order to make and sell goods, with the main aim of maximizing profit. (Bhagwate, 1991)⁹

Review of Related Literature

Nature of Business: Business which is a complex network of organizations extending across national boundaries, combining raw materials machinery and labour, in order to make and sell goods with the main aim of maximizing profit or the activity of making, buying selling or supplying goods or services for money, is a permanent and inevitable mode of production which should be studied in an ethical context and not insulated from issues of right or wrong, for it would be insubstantial if studied only as a neutral technique in complete abstraction from all human values, if its basic and ultimate goals were accepted as immutable facts of life. (Rolland, 2011)¹⁰

A practitioner of business fails in ethical responsibility if he is oblivious to the end-product of his daily endeavors while looking at other variables that promote or grinding business to a halt. Owolabi, (1998)¹¹ posits that business can thrive in local, national, regional or international market only if it adopts world best practices. Every business should aim at satisfying its customers without whom it will lose patronage since any one can demand for goods and service from any part of the world and it is the reliability of the product that will guarantee further demand.

A pre-requisite for effectiveness in business operation that will meet global standard has to do with technical man power while the lack of it is the antithesis. This is because globalization which is a trend whereby various kinds of global relations emerge, proliferate and expand, a defining process and rationality of the present age, encourages innovation and expertise in the field of science and technology, as a result, business without competent technical know- how cannot survive in this current world of constant technological advancement. Bhagwati (1991)¹² submits that business that will meet the present the present generation's need, should be effectively managed and well-funded with well research centers managed and becomes innovative in respect of product for sale and detect areas of weakness. These centers should also provide information to business organizations in respect of goods and services that are of current demand and availability of new market all over the world. Business should live up to this standard in both ethics and practices before it can compete favourably in the international market (Owolabi, 1998)¹³

⁹ Bhagwate, J. (1991) *the World Trading System at Risk*, UK: Princeton University Press

¹⁰ Rolland. M. (2011) *Purpose of Business*, Yale University, Yale University Press

¹¹ Owolabi, A. (1998) *Relationship between Business and its Environment*, Ibadan, Malthouse Press

¹² Bhagwate, J. (1991) *the World Trading System at Risk*, UK: Princeton University Press

¹³ Owolabi, A. (1998) *Relationship between Business and its Environment*, Ibadan, Malthouse Press

According to Obadan (1998)¹⁴ globalization is the trend that heightens and intensifies interdependence among countries to reap and adopt the principle of comparative absolute advantage of trade as propounded by Adam Smith and David Ricardo respectively. This process has become necessary should a country want to grow and compete favourably in the emerging new world order. This interdependence is manifested in the increasing economic linkage among countries through trade and financial flows thus amplifying the level of risks and uncertainties in the world of business.

As noted by Kwanashie (1998)¹⁵ one of the major challenges of the new world order to business is how to manage different risks inherent in business and how to handle uncertainty of business prospects across the globe to which business in Nigeria are most vulnerable as a result of bad business ethics, poor, inarticulate and inappropriate domestic business policies to hostile political environment of kidnapping, banditry, Boko Haram, herders/farmers clashes, armed robbery to corruption and poor electricity supply hence the country's inability to meet world class business standards. The new world major challenge on business operation is produce goods and services of world class because businesses are in ken competition and it is only goods and services that meet world standards that will be in constant demand.

How Business Maximizes Profit

As much as possible, business cheapens the cost of inputs and raises the selling price of outputs in the following specific ways.

1. Participating in imperialist wars in order to plunder raw materials and labour without paying anything for the booty. Entire world regions are violently incorporated, with or without colonialism, in order to cheaply extract raw materials and create dependent markets for expensive finished goods.
2. Firms minimize the cost of employed labour by continuously introducing more capital-intensive techniques, such as automated equipment, requiring very few people to operate it.
3. Supported by government legislation, firms deny their employees wage increases, ban strikes and strangle all labour movements that militantly try to win living wages.
4. Small-scale enterprises employing family-labour are run on a paternalistic basis without paying wages.
5. Prices of manufactures are constantly raised but the goods are deliberately designed not to last and be maintained.
6. Business requires and relies on continually acrimonious relationships between nation- states which are compelled to unnecessarily arm themselves with expensive and sophisticated weaponry which they do not produce but feel obliged to buy in order to defend their national

¹⁴ Obadan, O. (1998) Features and Implications of Globalization: Nigerian Economic Society Newsletter, 40 (i) 5 - 7

¹⁵ Kwanashie, M. (1998) the Concept and Process of Globalization; Central Bank of Nigeria Economic and Financial Review 36 (4), 340 - 351

bourgeoisies and suppress the revolutionary demands of their citizens.

7. Business over produces, i.e. it makes a greater amount than that for which there is consumer purchasing power and effective demand.

All these seven techniques of profit maximization in pursuit of the main aim of business have remained constant for over a century now Profit – making is absolutely quintessential to business and it is its principal motive force, for if profit falls, business inevitably stops. From the point of view of those who support business, profit must therefore be ethical and the first responsibility of its administrators to society is to operate at a profit and under a favourable political climate devoid of insecurity to lives and property,, chaos and political rancor.(Kwanashie, 1998)¹⁶

Ethics of Profit

Although business has been practiced in parts of Africa since ancient times, it was colonialism that dragged Africa by force into the multinational system of big business, and the recorded thoughts of the colonizers themselves are revealing. Lugard in his “political Memoranda” and “the Dual Mandate in British Tropical Africa” is very explicit about the ethics of profit, and he justified colonial theft in splendid words of imperial arrogance and piety, believing that exploitation is beneficial to those who are subjected to it as its victims. The colonialist interests were also those of the ruled majority, as Lord Lugard explained: The tropics can be successfully developed only if the interests of the controlling power are identical with those of the native (Lugard, 1915).¹⁷

Lugard assumed mutual compatibility of economic interests and social goals, and depicted colonialism as a civilizing mission benefitting all involved in it. This is tantamount to equating business with society and is echoed in Henry Ford’s notorious statement, “What is good for General Motors is good for the United State of American. This is not true in the Nigeria experience as political power was used in the interest of the colonizers to the total neglect of the natives and the natives were made to accept it as rational and in their best interest. This made Martin Luther King Junior to state that: A time comes when silence is betrayal and to cooperate passively with an unjust system makes the oppressed as evil as the oppressor. Private accumulation of profit is thought to be an ineluctable historical necessity completely beyond criticism and to be taken for granted as a manifest scientific fact, like the sun rising and setting. (Hitt, 1996)¹⁸

¹⁶ Kwanashie, M. (1998) the Concept and Process of Globalization; Central Bank of Nigeria Economic and Financial Review 36 (4), 340 – 351

¹⁷ Lord Frederick Lugard (1915) Colonial rule in Africa; The Dual Mandate in British Africa, Lagos Nigeria P 22.

¹⁸ Hitt, M.A. (1996) Strategic Management, Competitiveness and Globalization New York, Thompson Publishing Company

Ethical Reformism

According to Ademola (2014) precisely because private profit is venerated with quasi - religious awe, the attempted reforms of business have always failed. Business administrators periodically under-take soul-searching exercises aimed at cleaning their houses. They look at issues of deceptive advertising, monopoly, corruption, manipulation and falsification of accounts, price inflation, adulterated, harmful and shoddy goods, smuggling and tax evasion, environmental pollution, hoarding and speculating, profiteering, unconcern for workers welfare, failure to contribute to societal welfare generally, and racial, ethical and sexual discriminations.

Ethical reformist sees business as able to promote physical and material well-being of the community, to ensure high quality service to customers and to ensure that all employees are fairly paid and have a level of work consistent with their capacity. The solution to business malpractices, they say, is professional integrity and fostering service as a basis of worthy enterprise. Teamwork, mutual care and concern, fellowship and understanding will enable business people to rise above temptations of office and take responsibilities seriously.

At the international level, the United National General Assembly passed a resolution condemning all corrupt practices in business; the International Chamber of Commerce drew up a code of conduct to combat corruption; the Rotary and Lions Clubs, led by the U.S.A spread the gospel of honesty in business and service to all mankind, so that the public may not suffer at the mercy of business. The Nigeria Institute of Management's code of conduct urges members that they must; Put service above self, and ever seek to find and employ more efficient and economical ways of getting things done; accept the most scrupulous, transparently honest and ethical process of thought for all decisions in daily work, and be free from any fraudulent and or corrupt practices, treat all persons as being equal, and refuse to give special favours and privilege...But the effect of all this unctuous righteousness has been entirely and dismally negative and unproductive, simply because the alleged "malpractices" are not exceptions to the normal rules of business: they are habitual method used in pursuing the ethical goal of profit. To achieve this objective is dependent on how stable and conducive a political climate of the country is. Is there political will on the part of our leaders to promote business? The exchange rate is it favourable to the manufacturing sector and investors both foreign and local and how stable is energy supply which is an essential ingredient of business. (Gilpin, 1987)¹⁹

Religion in Business

According to Gilpin (1987)²⁰ doctrines of the way to worship God are part of the cognitive superstructure of man's ideas, belief and values passed from dead generations. This super structural background tends to be conservative and

¹⁹ Gilpin, R. (1987) *the Political Economy of International Relations*, New Jersey, Princeton University Press.

²⁰ Ibid.

obsolete, to lag behind practical experience, behind changing material conditions and economic attitudes which dynamically leap ahead of cognition and comprehension. Beliefs about God when they fall into bourgeois hands constantly become conventional, standards, and institutionalized, tend to be used by the state as tools to legitimate its authority or, at best, to slightly limit the excessive tendency of some rich and powerful to abuse the wealth and power they possess.

A religion that justifies classes weakens society's power to mobilize, because it makes people believe that God is on the oppressor's side. Religion is no more than a by-product albeit still a motivator of the struggle waged by the under-privileged fighting for their right justice and humane institutions. Hence Marx(1846)²¹ describes it as opium of people. It has its most ardent and sincere adherents among the poor and oppressed where it originates. Religions with the greatest mobilizing power are those of struggle and revolt aiming to transcend established conditions and accepted values. (Marx, 1846)²²

Religions are flexible, accommodating both evolution, and can be invoked to maintain or overthrow existing structure. Religious ideas do not give rise to systems of production and economic institutions nor are they main driving force in socio-economic progress. All religions are partially oriented to both capitalism and socialism. The Koran, the Sunnah and the Bible are enigmatic, adaptable and encourage compromise. Nigeria's two major religions are essentially conventionalized and hegemonic, having been consolidated by foreign invasion, and each having its centre of gravity outside Nigeria (Bedein, 1988) According to Adeleye (2016)²³ Nigeria's leading religions accept class position as ordained by God. The Koran supports private property and wage labour, advises that inequalities should not be challenged. It does not prescribe classless society and sees differences of various economic groups as natural. The business man spreads the belief that God has called him to employ the labour of the workmen, whose decision to hardwork at lethally low wages is divinely willed, and whose poverty enables them to remain faithful and obedient both to God in heaven and their employer on earth as a contribution to national development. Business thus tries to win trusting support of the masses and their fatalistic submission to God's will.

Adeleye (2016)²⁴ submits that religion is an important instrument of the powerful to increase the rate of surplus value through productivity, and the bourgeoisie sees himself as the mighty agent of God's will on earth. Political agitators aiming to free people from exploitation are seen as sinners and denounced by the bourgeoisie as devils. The 1979 Constitution, which is secular and stated that government shall not adopt any religion as a state religion, sets up a Code of Conduct Bureau to deal with corrupt practices, but four years later Chairman of the that secular bureau, Isah Kaita, decided to propose in the

²¹ Marx .K. (1846) on Colonialism and Modernization New York, Double Dary Anchor

²² Ibid.

²³ Adeleye, P. (2016) Business and Political Environment: A Spatial Perspective, Lagos, Malthouse Press.

²⁴ Ibid.

Senate a religious solution: I think the only solution is for God to help Nigeria. Our problem is corruption, and we should all put it before God for solution (Kaita, 1983)²⁵

The objection to this argument is that it suggests compatibility, even identity, between man-made laws and Gods will and it forgets that production brings people into relationships with each other, out of which the law arise. If the mode of production changes, laws can be scrapped off the statute books, but God cannot. The bourgeoisie, not God, legislates to institutionalize its own appropriation of material wealth from the producers and then rationalizes its action as confirming to divine law. A rich man's wealth is profit realized from other people's labors, and religion is unethical if it tells these other people that a rich man's wealth comes from God and that people without wealth should thank God for the nothing they have and then thank God again if the rich man gives them a small handout (Adeleye 2016)

Responsibility in Business

According to Hist (2002) theoretically, business is separable from and contracted to the society in which it operates, resulting in two apparently divergent approaches to business ethics. The first stressing ethical responsibility on the part of business itself and the second, stressing society's ethical responsibility to reform business. The first theory, known as corporate responsibility, is typically expressed by Adam Smith and Milton Friedman who see business as a healthy virile institution which, left alone to grow with only minimal government interference, causes satisfaction and happiness of the greatest number of people and caters for the need of all society's member in the long run, even if in the short run it may have unpleasant side- effects. Business, they say, have minor blemishes which can be taken care of internally by ethical and reformist pressures inherent in business itself. Government should play only a negative intervening role, prohibiting excessive harm and making minor restraining laws. Profit-making is generally conducive to the social good and mankind as a whole provided it does not degenerate into profiteering (Hist 2002)²⁶

Hist (2002)²⁷ states that the ultimate goal of profit is to promote social prosperity by efficiently providing goods and services. A business man is ethical if he does not knowingly do harm and devotes some of the surplus products to aiding the poor, generous hospitality and mutual aid. His first responsibility to society is to operate at a profit and any concern shown for welfare of workers or the wider society must be optional in the interest of the main aim of the business. According to Corporate Responsibility first, other duties being mere concomitants. (Hist, 2002)²⁸

²⁵ Kaita Ibrahim in Parliament (1993) Quoted Speech.

²⁶ Hist, M.A. (1996) Strategic Management, Competitiveness and Globalization New York, Thompson Publishing Company.

²⁷ Ibid

²⁸ Ibid

The second theory known as Social Responsibility, says business is so corrupt and irresponsible that it cannot be relied on to change unless forced by government and the public. It is a cancerous institution whose poisonous growth, if unchecked by religion and government, eventually threatens the health of all society. For ethical rules to be effective, the makers and enforcers must be different from those forced to comply. If society wants business to be ethical, it should be instilled through the educational and legal systems to lessen malpractices and must be backed by official administration sanctions and adequate public administration machinery for implementation. Whatever the theory is, the fundamental question is, is there political will by the powers that be in Nigeria over time to make political environment conducive for business which is crucial to its survival and progress and which will put it on the same page with the global standards or global best practices? (Hist, 2002)²⁹

Relation between Business and Society

The theories of Corporate and Social Responsibility have no rational validity, but are influential. Neither is able to explain how business, in either the short or long term, can improve living conditions, except in the most vaguely hypothetical terms. From early origins of business to now, improvement has not been achieved because business and the state prevent it. Whether Secular, Buddhist, Muslim or Christian, the state has always seen it as a duty to finance welfare activities such as hospitals, public water supply and famine relief-obligations that do not extend to ensuring decent living standards for all by removing poverty (Collier, 2004)³⁰ When the state is exposed from time to time as the public oppressor, the controllers of its surplus feel considerable anguish at the fact and they rationalize their guilt by paternalism to ease the immediate pains of a few, while plunging the oppressed majority into ever deeper dependence. Charitable gifts are a type of bribe, the donor of which is motivated by only a faint presence of altruism (Collier, 2004)³¹

Corporate responsibility misrepresents the actual beneficiary as a generous donor. Charitable gifts and welfare are tied to profitability, reducing loss of man-hours at work and increasing appropriation of surplus by capital. The bank of the North in 1989, gave a student's hostel to the Institute of Administration, Zaria because the bank wanted more clerks, cashiers and accountants well-trained in capitalist methods, in order to raise the firms, Profits and expand. Aid is never given selflessly and without strings (Collier, 2004)³²

According to Collier (2004)³³ business and government, hand in hand perpetuate the state's legitimacy, and if either is threatened by public discontent, the other steps in to protect it. Outcries against corruption results in measures such as probes, investigations and recommendations which are rarely implemented either because the problems are vindictive or propagandist or their findings are mutilated or the accused buy themselves out. In-

²⁹ Ibid.

³⁰ Collier, P (2004) Business in the 21st Century London, Macmillan Group

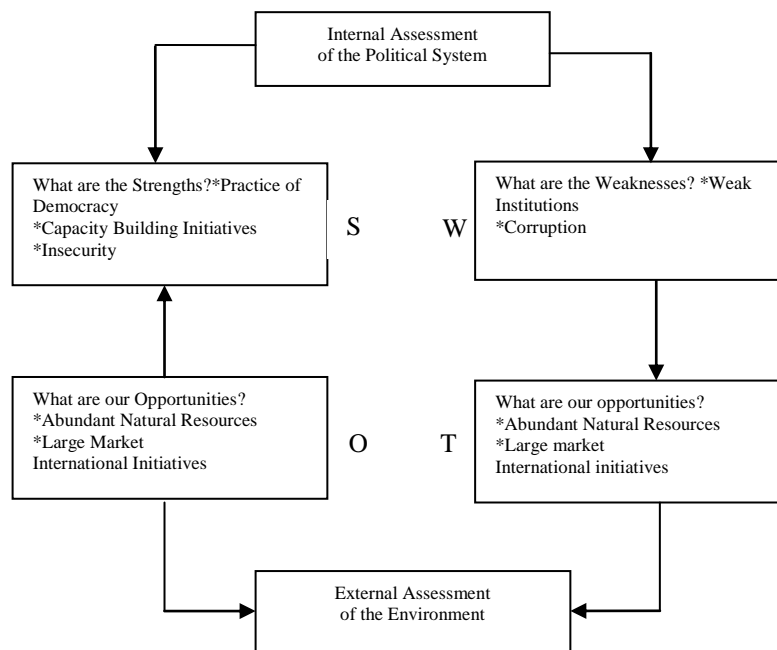
³¹ Ibid.

³² Ibid.

³³ Ibid.

government try to whip up public support for their anti-corruption measures with a view to gaining a semblance of ethical legitimacy by discrediting the old regime, with curative measures touching merely symptoms while leaving their causes intact. The state creates mechanisms to expose offences, provided that these offences are not those which the state itself commits against the people; it allows and tolerates opposition while emasculating it, it recognizes the need for licensed criticism by duly constituted boards and committees of reputedly learned and wise people endowed with the right to find fault in business and government. There are minor things these experts are allowed to censure, but if they boldly stray into unconventional field of major criticism, the state is up to forget their immunity and punish them for pointing out bitter, dangerous and irrelevant truths. The state throttles ethical freedom and public accountability, it equally has the responsibility of making the political climate conducive enough for business to thrive or grind it to a halt if the political will is lacking (Collier, 2004)³⁴

SWOT Analysis of the Nigerian Political System



Source: Robert Presthusin Public Administration

³⁴ Ibid.

A Nationalist Solution

According to John (2004)³⁵ business is so entrenched that it is Nigeria's dominant ethic, but the 1979 Constitution proclaimed the national ethic should be discipline, self-reliance and patriotism. How compatible with business are these symbolic constitutional ideals? Despite indigenization, all Nigeria's major businesses are owned and controlled by foreigners, so that corporate social responsibility is the responsibility of foreigners to a nation to which they do not belong.

A successful Nigerian is one skilled in emulating the victor's value system and internalizing norms alien to him. He can achieve his individual goal only within the colonially imposed foreign business ethics; is hailed as an innovative indigenous entrepreneur or thinker when his sole achievement is efficient obedience to authoritarian values imposed by imperialism is detached from his own thought, and his consciousness is built on foreign foundations. This contradiction poses insuperable problems in creating a truly national business ethic, for Euro centrism is incompatible with nationalism. (John, 2014)³⁶ Is the solution Afro-centrism or creation of a Nigerian national personality enabling the country to stand with pride and dignity on the international stage? Nationalism takes many shapes. Positively, it is a healthy tree with strong roots in past culture, giving citizens a practical consciousness of the wider world and reducing parochialism. It is co-existence, mutual support and forbearance, sense of shared destiny, mutual knowledge and understanding. Negatively, it is self-aggrandizement and jingoism at the majority's expense and national resistance to foreign oppression may backfire to indigenous repression (John, 2014)³⁷.

According to UNDP (1998)³⁸ distinct national business styles evolve here and there, but basically business is business anywhere sucking the blood from workers, peasants, debtors and tenants by employing labour cheaply, under pricing farm produce, charging interest and extorting rent. Thus, if business were to survive, it would need ways by which it can be explained, justified and given a normative dignity. If the state is to have authoritative right to rule, this would depend on its ability to convincingly explain why things are what they are, by a continually renewed compact between rulers and the ruled. It is unconvincing to explain absence of national development in terms of sin, innate indiscipline and to merely urge harder and harder work. Some recommend that development be based on a uniquely African social philosophy blending traditional ethics with good aspects of modern business techniques. They point to the strong ties of trust and friendship in patron-client relations, for example among the Hausa and Fulani, and to traditional face-to-face communication, mutual self-help, upward mobility by age, close personal work groups and the

³⁵ John, J.(2014) *Surviving Strategies of Business in Nigeria*: Lagos, Malthouse Press

³⁶ Ibid.

³⁷ Ibid.

³⁸ UNDP (1998) Human Development Report .

extended family. They foresee a genuinely African brand of management built on child-rearing practices and family values of rural society (Patrick, 2015)³⁹

These recommendations for a more indigenous and human style of business do nothing to eradicate capitalist exploitation and easily degenerate into fascism, for they aim to create a cultural stereotype that isolates and identifies primordial, constant, hereditary or racial personality traits among all Nigerians. This can lead to racial superiority or inferiority complexes, overlooking the fact that culture is never static, it changes and it's in perpetual flux and is conditioned by political and economic systems. (Patrick, 2015)⁴⁰.

The ethics of nationalism are obsolete and the solution is in a new global ecumenism which will deemphasize states. The idea of a national business ethic is frustrated by a world increase singly permeated by multinational business that dwarfs and cripples the sovereignty of most states. National economic growth is not a solution, for multinational structures have overtaken formal territorial boundaries, and the nation-state is now expensive and irrelevant anachronism (Taylor, 1997)⁴¹.

Surviving Strategy of Nigerian Business

For any business to survive, it must first survive in a given environment hence environmental safety should be emphasized over and above every other thing.

Merger and Acquisition Strategy

According to Sev (2003)⁴² most firms in Nigeria are not viable, worse still, they are inefficient and infective and so they need to combine their resources together so as to gain competitive advantage.

Franchising Strategy

Business people in Nigeria could approach big companies such as Ford Motors, Mercedes Benz etc., learn their production techniques and marketing strategies. The major advantage here is that business in Nigeria will gain competitive strength and muscles to compete in the global market.

Licensing Strategy

Here the licensor grants the licensee the permission to produce some goods over a given period of time. The advantage of this to the survival of business in Nigeria is that they may discover more efficient methods on their own before the time expires and possibly produce better goods and pay royalties.

³⁹ Patrick (2015) the Nigeria, s Economic Challenges and Direction for Growth: in the Next 25 Years: Makurdi, Aboki Publishers

⁴⁰ Ibid.

⁴¹ Taylor, M .P. (1997) Capital Flows to Developing Countries: Short and Long Term Determinants; The World Bank Economic Review 11 (3), 451 – 470

⁴² Sev, J. (200) the Implications and Challenges of Globalization to Nigerian Economy African Journal of Economy and Society 5 (i), 82 – 83

Resource Utilization Strategy

Nigeria is blessed with abundant human and natural resources however; most businesses in Nigeria depend on imported raw materials to carry out their production activities. If managers of these businesses should learn to use local raw materials, they will certainly produce at a relatively low cost and this will give the product comparative advantage over other similar goods with high cost of production and corresponding high cost in unit price (Sev, 2003)⁴³.

Strategic Alliance

Business in Nigeria could go into strategic alliance with companies in other countries that have the needed skills, finance, technology, manpower and the willingness to increase their level of success. Alternatively, they could form joint venture by merging their resources so as to compete favorably in the global market.

Diversification Strategy

This means leveraging into different areas of production and producing varieties of goods. The advantage of this strategy is that it could carve out a market niche where their demand will be predominant and these products will not meet a superior competitor or rival (Herman, 1999).

Conclusion

The main objective of the study is to ascertain ethics in business, how political climate affects it and the survival of business in Nigeria. Findings revealed that wooing foreign investors into Nigeria will create jobs and grow the economy but this will not happen if the political climate is not safe and conducive enough since the primary objective of every business is profit and no business man would want to operate at a loss. Further findings revealed ethics do not spring from the people and their needs are imposed as a conditioning situation resisting change. Repression in business rises as the gap between the rich and the poor, ethics and reality widens and stunts development. Ethical consciousness will be remolded into collective organization that alters power relations, controls the means of livelihood and transcends the present cultural centrality of possessive individualism.

Recommendations

Based on the findings of the study, the discussions involved and conclusion thereafter drawn, the following recommendations are hereby proposed:

1. Economy based on profit should be replaced with economy based on need.
2. Nigeria's high propensity towards imitative technology should be replaced with a high propensity towards innovative technology in business

⁴³ Ibid.

3. In all societies and civilization food is first in human hierarchy of needs, government should therefore place high premium on it and makes it her first priority through business
4. The first priority of every responsible government is to protect lives and property thus a society riddled with violent extremism, boko haram, insurgency, banditry, kidnapping, child trafficking, armed robbery, corruption, electoral violence, militancy, epileptic power supply etc. like Nigeria will not guarantee business survival.
5. Man's greatest undertaking is not business but survival and so future ethics should help society rise to a higher level and rid itself of labour-extermination.
6. All corrupt business practices should be disallowed.
7. All unethical behavior both in business, public and private life should be disallowed.
8. This ethical revolution can be started and maintained if Africa regionally disengages from the world's business system and focuses only on the one she has comparative advantage over other nations of the world.

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